

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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VOL. X.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, Esq..

(Concluded from the last number.)

Perhaps, sir, you too have heard that we have got a new Bible: we call the record that has been recently discovered, and which was dictated, hid up, brought forth, preserved and translated by the angels, and the spirit and power of God, the Book of Mormon, and believe and know it contains an interesting and true account of "a multitude of nations in the midst of the earth," who have long dwelt "in the fields of the wood," and have for their promised inheritance, even "to the utmost bounds of the everlasting hills"—of a people and country that were till but recently altogether unknown to christian Europe—even America, with its "aborigines" or Indians as they are called. It brings to light what Jesus meant when he said, "other sheep I have which are not of this fold; they, too, must hear my voice"—the appearance and doctrines of Jesus to them—the fulness of the everlasting gospel, also it contains many prophecies of the events of these last days, more fully amplified than we find them in the Bible, which is the "stick of Judah," and this we esteem "the stick of Ephraim in the hands of Joseph," and they agree, being dictated by the same spirit.

Many shut God up in the heavens, and will not let him come out and speak again to his offspring; they say the canon of scripture is full, for we find at the end of the Bible these words, "If any man will add to the prophecies or the sayings of this book, God shall add unto him the plagues that are written in this book," &c.; but surely, you, sir, know better than infer that God thereby forbids further revelations. Some say no, "Let God reveal as much as he pleases, but man is not to add, and your book is an addition by Joseph Smith—a man, he is not God." Every revelation of God has been given through man, for "holy men of God wrote and spake as they were moved upon by the Holy Ghost" in all ages, when God has had a people on the earth, and this was and is the Revelation of God; and if the inspired men that followed after Moses had so understood a similar expression in his writings (Deut. iv. 2, xii. 32.) "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," &c., there would have been no further revelations after that, consequently we should have had no revelations through Isaiah, Ezekiel, Peter, Paul, or John. John and Moses, led by the same spirit—the spirit of Truth and of God—forbid man, uninspired man, to add to or diminish their writings: how much have sectarian commentators to answer for, who have written volumes to try and prove that God did not mean what he said—that God, Zion, Heaven, the Second Coming of Christ, the Millennium, were all spiritual, and not to be understood as they are described, even by the spirit of God, but only as they explain it?

Is the work of the Lord finished on the earth? No. These are but the beginnings of the "times of the restitution of ALL things." And as all things are to be restored to pristine goodness, and even to greater glory, I am at a loss to account for the

mode of operation, unless God from time to time reveal his mind, purposes, and plans to man: he has always wrought through the agency of man, and I cannot see how the wicked are to be destroyed—the meek put in possession of the earth, and the Saints empowered to judge the world—unless God frequently reveal his will to man, and restore that order and those officers by whom the people can, as anciently, “enquire of the Lord”—unless his servants can say, “Thus saith the Lord”—then and only then will the righteous be satisfied. How little have the monied schemes and plans of man—missionary enterprises—evangelical alliances accomplished? As they advance, *schism* and divisions increase, and they go farther into the dark.

God has in every age, when he had a people on the earth, warned them of the judgments he was about to bring on the rebellious and disobedient. Did he not warn Noah, and prepare a salvation for him and all who should hear him and keep the commands of God? Yes; a great deliverance and a great salvation. And see how minute and particular God is in his revelations about the ark—the kind of wood, the length, breadth, size; in fact, he made Noah's course so plain and straight, that he had only to do what the Lord commanded him, and he would be saved with all who should hear him and do as he commanded them. Well, just “as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man.” If Noah had said I *believe* it, Lord, would this have saved him? No; he knew better, and did what the Lord commanded. This was working out his own salvation, or giving heed to the revelations of God from heaven.

When the cities of the plain were to be destroyed, did the Lord conceal from Abraham or from Lot his purpose? No. He partook of Abraham's hospitality—talked with him, and heard the good old patriarch's reasonings and requests as to the possibility of saving these cities: he walked, talked, and ate with Abraham, and revealed to him certain matters that pertained to his family; and his companions lodged in Lot's house overnight! How different the God of the ancient Saints from the bodiless nonentity of modern sectarians! Yes, He was a God that could eat, talk, and reveal plans for the salvation of the faithful and obedient; and yet sectarians say their God is an unchangeable being. I admit it, for, if nothing ever was, then nothing still would be, and of course this would be unchangeable. The God of the Latter-day Saints is an unchangeable God, and Jesus Christ was made in his “*express image*,”—and if ever Abraham's God warned him of destruction, and showed Lot by revelation how he might be saved, he will assuredly do the same in these—the latter days—for as it was in the days of Lot and of Noah, so shall it be in the days of the coming of the Son of Man.

Who, or what is the God of pious modern sectarians? A Spirit, who dwells far away beyond the bounds of time and space, unto whom they are crying continually that they may not fall into the bottomless (?) pit; but he heareth them not, for he has no ears; but say they, he has eyes, for “His eyes are on the evil and the good;” although he dwells so far away he is “*every where present*,” that is, his centre is every where and his circumference no where. How can he stretch forth his arms to save, when he has neither arms nor hands? How can his fury rise and be manifest in his countenance when he has no face? How can he trample upon the wicked in his fury, and tread the winepress of his wrath alone, and his vesture be dipped in blood, when he has *no body, no parts, no passions*. How can he? Oh, very well; for to an impossible being—a nonentity—all things are possible! and a God without lungs and mouth could very easily breathe into the nostrils of man, and so constitute him a living soul!! How absurd!

Are there any other circumstances or features of resemblance between these last days and the days of Noah and Lot? Yes, many: Noah was a preacher of righteousness—told the people to do what was right for their own salvation; viz. to hear him and obey the revelations of God from heaven. Yet but few—very few—eight souls—were saved. So whenever God shall “come out of his hiding place to vex the nations in his sore displeasure,” and give a revelation of his purposes to any one or more, but few will hearken to it, and fewer still obey the commands of God thus revealed; but “few men shall be left:” even as it was in the days of Noah, so also was it in the days of Lot; he had two daughters that were married, and he had two that man had never known, when he had a revelation that Sodom or the

cities of the plain were to be destroyed, he went and warned his townsmen, more especially his sons-in-law: "Up, get you out of this place, for the Lord will destroy this city; but he seemed as one that mocked unto his sons-in-law; and when morning came, and he lingered, the heavenly messengers took him, his wife, and his two daughters that were there, and led them without the city." How few were saved! And why not his sons-in-law and his married daughters? For they rejected the truth—did not believe in this revelation from heaven—would not do what God commanded through his servants on the earth—would not accept of salvation and deliverance in God's way. And "as it was in the days of Lot, so shall it be in the days of the coming of the Son of man."

This leads me to dwell for a time on God's work in these last days; men want no more revelations from heaven; say they, "We have a Bible; it contains enough for our salvation; we want no more; besides if God were again to reveal his will to man, would he not choose some good christian Archbishop, Bishop, Rev. Dr. or more pious dissenting clergyman?" I reply, if he should now choose some such learned and popular divine, it would be out of his usual course; he has generally chosen the unlearned and weak, and rejected the learned and strong—preferring to "confound and bring to nought the things that are, by the things that are not." See the unlearned apostles and seventies of Christ's day; also his opinion of the great and lofty church dignitaries of those times—"Whited sepulchres," "Inwardly full of dead men's bones," "Ye scribes and pharisees, hypocrites," "Inwardly ravening wolves," "Would not go into the kingdom themselves, and prevented those that would," "Blind leaders of the blind," "Ye do always err not knowing the scriptures," "Going about to make proselytes, and making them two-fold more the children of hell." Is there any resemblance in the conduct of the hypocrites of these days—the "teachers for hire and diviners for money"—to that of the ancient sectarians as described by Jesus? They that have the light of heaven—the spirit of God—can see how striking the likeness. Men generally, and especially the man-made priesthood of former days, rejected what they considered unnecessary innovations; they wanted no ark, for there was no appearance of a flood, and God was merciful; yes, full of mercy. Their plan of salvation was best; they did not feel they wanted God's plan—they rejected revelation, so they did in Lot's day—they wanted no Zoar to flee to, for they did not believe in revelation, saw no appearance of a destruction by fire, neither did the people in the days of Jesus. "He came to his own, and they received him not." Truth never has been popular; and the first to reject God's truth or revelation have always been those who had an interest in propagating error; and if this be true, there is more hope, sir, that you may not reject this work from your being a disinterested enquirer after truth; nevertheless it is a true and faithful saying—"It is hard for a rich man to enter the kingdom of God." The very fact, that in the wisdom of God, under Jesus, Joseph Smith, a poor unlearned farmer's boy, is placed at the head of this the kingdom of God in these last days, and that what we have received of intelligence and power has been received from heaven, through such a channel, even through him, is a great trial for a *rich and learned* man to acknowledge and submit to.

Did not this apparent inferiority form part of the trial and hindrance in the days of Jesus? "Is not this the son of Joseph the carpenter? are not his brothers and sisters with us? and yet he calls himself the Son of God! and says he has revelations from heaven!" and what he saw his Father do that did he—"I and my Father are one." Rich and learned men dislike to acknowledge a poor illiterate head, even though of God's appointing; but, say you, here is the obstacle, "Convince me that Joseph Smith is sent of God." I may make a few additional remarks on this subject ere I conclude this letter, meantime I would here only add, that the above shows God's choice heretofore to have been of such as he, and if any man will do as Mr. Smith taught, he will *know* of the doctrines he taught—that they are the doctrines of Christ, and that the gifts, powers, and blessings promised by Jesus Christ and by him, follow the obedient believers in this day as in Christ's day.

I shall not dwell upon the image that Daniel saw in a vision, but would remark that we too, like you, believe that "in the days of *these kings*, the God of heaven will set up a kingdom." We may differ as to our expectation of the manner in which this kingdom will come. John sees an angel flying through the midst of

heaven, having the everlasting gospel to preach to men that dwell upon the earth." If, then, the gospel, or God's plan of salvation had been on the earth, what need to send it from heaven again? What was the condition of "*these kings*?" like the toes that represent them, they are partly weak and partly strong, and as iron and clay do not adhere, so there is no principle of union or strength among them; indeed it is esteemed the perfection of modern government and the palladium of their strength, to be nicely divided into parties—"the balance of power!" that is, one portion pulling one way, the other pulling as much in the opposite direction! stand-still governments, continually working, yet doing nothing and worse than nothing, fulfilling the prophecies of Samuel—see 1 Sam. viii. 10—18—ministering to the wants and whims of pampered kings and governors, who are not guided by the revelation of God's will from heaven; who think this altogether unnecessary, and being in the political world as parsons and priests are in the ecclesiastical, *interested parties*, they too, without doubt, will reject the THEOCRACY—the kingdom of God and the government thereof. Their conduct how unlike the union in the kingdom of God, which is power, all baptized into one body by one spirit, having one Lord, one faith, and one hope—all pulling one way, accomplishing God's purposes, and no "schism in the body."

I have no doubt but many who persecute the church of God in this day, do it ignorantly and from zealous motives, as Saul did, and verily *believe* they are doing God's service; this resemblance to one who is now called a persecutor is, in my mind, a great and important fact, although many see no parallel, and tauntingly say, "Saul persecuted the followers of Jesus the Son of God, we persecute the deluded followers of Joseph Smith, an impostor and a deceiver." Leave the men and look at the principles and doctrines of the Saints of former days and those of latter days—they are the same, they both teach the same doctrines, insist upon the necessity of attending to the same ordinances, "obeying the same gospel," receiving the same gifts, blessings, and powers by the laying on of hands—being led by the same spirit into *all* truth: and they are persecuted by the same spirit—a spirit of falsehood and opposition—by men who esteem themselves the servants of God, as Saul did, but who perhaps unconsciously are teaching the doctrines of devils, and are led by him who is the father of lies, the accuser of the brethren, and the opposing and rebellious spirit from the beginning.

And here I would show what some of the devil's doctrines are and ever have been.

DOCTRINES OF GOD AND OF THE SAINTS.

"Thou shalt not eat, for thou shalt die in the day thou eatest."

"I know Job; he is a perfect and an upright man, and one that feareth God."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"He that believeth and *is baptized*, shall be saved."

"Go ye into all the world, and *preach* the Gospel to every creature, he that believeth and is baptized shall be saved." Of course, infants cannot hear *preaching* nor *believe*, therefore, baptism to them is unnecessary.

"These signs shall follow them that believe,"—having been baptized.

"In my name they shall cast out devils."

"They shall speak with new tongues."

"They shall take up serpents; and if they drink any deadly thing, it shall *not* hurt them."

"They shall lay hands on the sick, and they shall recover."

DOCTRINES OF DEVILS AND OF SINNERS.

"Thou mayest eat, and thou shalt *not* die."

"Put forth thine hand, and touch all that Job hath, and he will curse thee to thy face."

"I will give thee all the kingdoms of the world, if thou wilt fall down and worship me."

"He that believeth shall be saved."—"baptism is a non-essential."

"Baptize infants—it is not necessary to preach to them, nor for them to believe—but if not baptized, they must go to hell, even though not a span long, for they are born in sin through Adam."

"No signs shall follow the believer—none are needed now."

"They cannot cast out devils, for there are none now to be cast out."

"There is no need for this gift—let them learn new tongues at colleges."

"They cannot take up serpents, and if they drink any deadly thing, it *shall* kill them."

"They may *not* lay hands on the sick, for they shall not recover."

"If any of you are sick, send for the Elders: they shall pray over you, and anoint you with oil, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins, these shall be forgiven."

"And the Lord said, write the *vision*, and make it plain upon tables."—"For the *vision* is yet for an appointed time, wait, for *at the end* it shall speak, and not lie—it *will surely come*."—"Thou shalt speak out of the ground—thy speech shall be low out of the dust." "Truth shall spring out of the earth."

"And the *vision* is as the words of a book that is sealed, which neither the learned nor unlearned can read,"—"and in that day shall the *deaf* hear the words of THE book."

"If any of you are sick, send for the doctors, and they shall give you medicines, minerals, drugs, poisons, &c., and you may or may not get better; you may pray, but anointing with oil and laying on of hands are unnecessary: go to the penitent form that you may get forgiveness of your sins."

"Truth comes from our colleges and pulpits, and the Lord *says nothing* now: we shall have none of your visions nor writings upon plates; this savors too much of the 'Book of Mormon.' No revelations will come in *the end*,—certainly not out of the ground, dust, or earth: no, the truth we believe in comes from the lofty head—our exalted seminaries and elevated pulpits."

"There are neither visions nor sealed books now, especially if written on plates: our learned men can read any language, and there is no need for the Lord to aid in translation—that the deaf may *hear the book* read." *Ergo, God and ALL the prophets are liars!!*

The Saints of the last days believe, receive, and abide in the above doctrines of God. "Who are the seduced—the deceivers and being deceived, that are teaching these doctrines of devils—that transgress and abide not in the doctrines of Christ, and therefore have neither the Father nor the Son?" Answer—"The enlightened Christians, the sectarians of the nineteenth century." Oh, sir, meditate upon these sayings, and let the 666 different sects now extant reflect and be warned. "If *any man*, or even an angel from heaven, preach any other gospel than what I have preached, let him be an accursed;" and they *will* be destroyed, as they now are cursed, unless they repent and acknowledge God, his kingdom and government, and that speedily. Even "*this generation* shall not pass away till all these things—and many more of great importance—be fulfilled."

I feel that for the present I have nearly completed my purpose. I might dwell upon many great—very important—matters that pertain to THE *gospel*, which have been revealed from the heavens and by the Spirit of God in these the last days: for this Spirit, which is received by the laying on of hands, takes of the things of God, and *reveals* them unto us; yea, the deep things—present, past, and to *come*. But, sir, I know a more certain way by which you can obtain this superior intelligence; viz., by *obeying the gospel*—"minding the same things"—receiving the same Spirit, by which you will be led into ALL truth. You will thus understand, even more perfectly than you do, the signs, times, and circumstances connected with Christ's second coming, and his *personal* reign on this earth—the removal of the curse therefrom—the gathering of the *dispersed* of Judah—the rebuilding of Jerusalem—the coming forth of the *outcasts* of Israel, even the ten tribes—and the establishing, building up, and glory of *Zion*, to which the first dominion shall come, and whence also shall come forth the *law* of the Lord, at the same time his *word* shall proceed from Jerusalem—of the *deliverance* that shall be provided in *Zion* and in *Jerusalem*, in the hour of God's judgments—of the *locality* of *Zion*, and the gathering of the *remnants* of Israel to *Zion*, to which "many nations shall say, Let us *go up*, that we may learn more perfectly the ways and the law of the Lord"—of what these *remnants* are composed, and how *we know* these things, even by REVELATIONS from the heavens in *our own days*; without which, and the *Priesthood*, "this gospel of the kingdom never could be preached to all nations before *the end*;" without which the *Saints* could not *judge the world*, be saved in the *perilous times* of the last days, overcome all things, even the powers of darkness, and bring to pass much *restitution*: by these officers, gifts, and powers will the THEOCRACY be made manifest, even this government of God on the earth, by apostles, prophets, faith, and the *power of God*; the "hills will be brought low, and the valleys be exalted; Satan and the powers of darkness be bound; this

earth be changed and elevated to celestial glory; where among the luminous worlds—without number or end—that are and to be in the immensity of space, it will for ever shine, having need neither of the sun nor moon to lighten it, God being the light thereof."

I send you a small catalogue of the works which we receive, believe and recommend—written by "holy men of God, who are moved upon by the Spirit of God"—inspired—to write the things of God, as they are commanded in this our day, as the Saints of former days did. They may be had at "The MILLENNIAL STAR Office, 15, Wilton Street, Liverpool." I would respectfully call your attention to these, because they contain intelligence, which is true and faithful, of the origin and records of the aborigines of America—of the priesthood, officers, revelations, and kingdom of God—of the curses and scattering, the blessings and gathering of Israel—of the call, endowments, persecution, sufferings, and murder of Joseph Smith and many more of the *Saints of the most High*, whom the wicked, now as formerly, think they shall wear out, but they cannot; for I bear testimony, "the kingdom now set up shall not be left to other people, and shall never have an end;" it is the kingdom of God spoken of by Daniel, and "the kingdoms and dominion under the whole heaven will Jesus give to THE SAINTS, and they shall take it, and possess it, even for ever and ever." Amen.

There are hundreds of objections to this work and to these doctrines which have been so often met, that I shall here only notice one: "Why lay so much stress on BAPTISM by immersion?" Because God, the eternal Father, and Jesus do, and the apostles anciently did: "Marvel not that I said unto thee, Thou must be born again. Except a man—that is, any, every man—be born of water and of the Spirit, he can neither see nor enter the kingdom of God." Although in the same discourse (John iii.) Jesus dwells upon believing and faith for eternal life and salvation as needful, Baptism is as essential; indeed faith without this ordinance properly administered is dead. And that sprinkling, or pouring, was not the plan of God, is yet further evident in this saying: "that John, Jesus and his disciples baptized at Aenon, for there was much water there." (John iii. 22, 23.)

You, sir, believe; and I call upon you to repent, and be baptized by one having authority—received as Joshua and Aaron received theirs—FOR the remission of your sins, and you shall receive the Holy Ghost. If you will, you shall be yet more abundantly blessed; if not, you shall be condemned, and your blood shall not stain my garments. I have warned you as a father, as one whom I love, and to whom I am much indebted; and I would, in Christ's stead, beseech you to be reconciled unto God in God's way, and leave the ways of men to those who make men their stay. Search the scriptures, and pray simply, honestly, and earnestly to God for light and the truth in the name of Jesus, and you will obey the gospel, which is the sincere desire of, sir, your servant for Christ's sake. Amen.

THOMAS D. BROWN.

Liverpool, 6th November, 1848.

EXTRACTS FROM CONFERENCE MINUTES.

LEICESTER.

Held Oct. 22, 1848.—There were represented at this conference 4 branches, 12 elders, 18 priests, 4 teachers, 3 deacons, and 166 members including officers. One had died, 15 had been cut off, and 8 baptized during the last quarter. Ordained 1 elder, and 1 deacon. The branches all in good standing.

JOHN FIDOE, President.

JOHN CLARKE, Clerk.

MAGGLESFIELD.

Held Nov. 5th, 1848.—This conference represented 7 branches, 2 high priests, 14 elders, 25 priests, 10 teachers, 6 deacons, and 267 members. 15 baptized during the last quarter, 10 removed, 6 emigrated, 7 received, and 4 deaths. The branches generally in good standing. Ordained 1 Elder and 1 teacher.

CHARLES MILLER, President.

JOSEPH WALKER, Clerk.

WARWICKSHIRE.

Held Nov. 5th, 1848.—This conference represented 12 branches, consisting of 533 members, 1 high priest, 1 of the presidents of the seventies, 24 elders, 48 priests, 14 teachers, and 10 deacons. 85 baptized during last quarter. Ordained 1 priest.

The testimony of the elders from the various branches, as regards the feeling of the Saints, and the prospects of the work were very cheering. After which it was resolved that we cheerfully coincide with the appointment by Elder O. Pratt of Elders A. Cordon and L. Robbins to this conference, and that we will uphold them by every lawful means in our power.

The President then made some remarks concerning the change made in this conference, and did not doubt but that it would be for the good of the Saints, inasmuch as it emanated from a good source; for by elders staying too long in one place, their testimony became unheeded; therefore when a change took place, fresh elders could come and bring forth fresh testimony, and back up that which had already been given, and thus build up the faith of the Saints and carry conviction to the honest in heart. He afterwards gave some excellent teachings regarding obedience to counsel, and that he also wished the president of every branch to select two counsellors; for himself he nominated Elders Lewis Robbins and Thomas Day, to stand as his counsellors in this conference, which was carried.

The President then made some remarks on the necessity of having a general book agent appointed for this conference, and also that an agent should be appointed in every branch, and that each branch should be responsible for the conduct of their agent, and that the whole conference be responsible for the conduct of the general agent. The meeting then adjourned until two o'clock.

The afternoon meeting opened by singing, and prayer by Elder Robbins, when it was resolved that Elder Lewis Robbins be appointed general book agent for this conference.

The President then exhorted the presidents of the various branches to arouse the attention of the Saints to the purchase of the publications issuing from the STAR office, and remarked that he wished to suggest a plan that would raise the Saints a little in the scale of society, namely, that a Tract Society should be formed in every branch, and that the Saints should circulate the publications from house to house, and thus lay the principles of eternal truth before the people.

After some remarks from the different Elders, it was resolved that a Tract Society be formed in every branch for the circulation of the truth; and it was further resolved that the Presidents of every branch devise means to raise money for the purchasing of Tracts, and forward it to the book agent as soon as possible.

ALFRED CORDON, President.

JOHN FREEMAN,

WILLIAM SHIRWELL, } Clerks.

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1848.

"Woolwich, Friday, Nov. 17th.

"Dear President,—Several causes have contributed to detain my letter till now. I would like your counsel still further upon the subject of Tithing, if any thing occurs to you worthy of being said upon the subject. Some of the rich Saints may not come up to their privilege and duty. The question arises then, Shall those comparatively poor be permitted, and perhaps counselled, to contribute, from time to time, a portion of their substance and earnings to this object. The poor and those in moderate circumstances would be perfectly willing to lay by for the Temple, as God prospers them, a little, either weekly or monthly, and trust in God for the means to effect a timely deliverance from Babylon. The poor

generally have been the willing instruments to carry on this work to its present height of prosperity and triumph. Will not God bring his numerous people to Zion as soon, if they shall contribute a little to the building of the Temple, as if they laid by all their surplus means for passage money? You are fully aware that deliverance will come to the Saints, by means of building God a House, as much in this day as it was of securing blessings in Solomon's days. Of what use to us will be sealed houses and gathering to Zion, if the Lord has no house in which to reveal his will to all flesh, where ordinances may be ministered both to the living and for the dead. I am fully aware that your very liberal remarks, exempting the greatest part of the church from a present tithing, were designed to give the richer members of the church the privilege to do in this particular all that is *now* required of the British churches. Should they come up to their privileges, all would be well, and your mind would be satisfied, and the Lord pleased, and the House of God soon be in readiness for dispensing the richest blessings, without which many must go to their graves if it is not seasonably completed. But if deliverance does not come by those who have the first offer, may others have the privilege and blessing of forwarding the building of God's House. If the rich will not do their part to build the House of God, what the poor lack God can make up; yea, he can open the rich mines of the land of Joseph, and beautify his own House with gold and silver, &c., and transmit means abroad in order to bring his sons from afar, and his daughters from the ends of the earth. Surely, riches will eat as a canker those who suffer the Lord's House to lie waste, while their means are deposited knowingly in the houses, railways, and banks of Babylon. But still I have good hope that I shall be permitted to gather sufficient to gladden the hearts of those who are striving with all longsuffering and joyfulness to build a House, where all nations may go up and learn the ways of the God of Jacob.

"I receive the most unbounded kindness from the Saints in all places, for whom I am bound to invoke blessings for evermore.

Most affectionately,

"ORSON SPENCER."

TITHING.—The suggestions of brother Spencer, in his excellent letter on tithing, should be carefully read, and understood, and digested by all the Saints in this land, especially the rich. How often have we reflected upon the saying of Jesus: "How hard it is for a rich man to enter into the kingdom of God." Riches are a great temptation, yet it is possible to resist the temptation, and do the will of God even with the riches which we may possess. There is one thing which the rich among the Saints should distinctly understand, namely, that they cannot be saved without obeying the law of the Lord. Will the first principles of the gospel plan save them if they neglect the law of the kingdom which they have entered? No; verily, no. What are riches compared with obeying the word of the Lord? They are as nothing, and vanity, or rather a curse, to the disobedient, who shall perish with their substance.

All the poor among the Saints have the privilege of paying tithing, if they desire; and in so doing they shall be blessed. Indeed, in America the poor as well as the rich pay tithing—a tenth being required of all Saints. But here the situation of the poor is very different from what it is in a land of plenty. Wisdom would seem to dictate that the poor should use every laudable exertion to extricate themselves from starvation, and, if possible, emigrate to the Pottawattomie country, where their temporal condition will be bettered at least a hundred fold; and where they can do more in two weeks in the form of tithing than they could in this country in a whole year. At the same time they could procure an abundance of the necessities of life, and prepare themselves in all things for a still further emigration over the mountains. If those of whom tithing is required in this land refuse to comply, and thus reject the word of

the Lord, we shall, in due time, receive counsel from the proper source, what further shall be done; for the Lord will never be at a loss how to proceed to carry out and fulfil his purposes. In the meantime, let all the conferences wherever our faithful and worthy brother Spencer shall visit, hearken diligently to all his instructions and counsels, and with open, liberal hearts pay their tithing, and thus fulfil the law of God. The conferences which he cannot visit, can forward to me, through the post, or otherwise by any safe conveyance, whatever amount they wish to donate for the building of the House of God. Brother Spencer will probably sail in January, and will go with the spring emigration over the mountains. By him the funds will be forwarded to the First Presidency at the Salt Lake.

BOOK AGENTS.—The next number of the STAR will complete the present volume. Soon we shall commence a new volume and a new year. Will the conferences see that their book agents settle up all their accounts with our office, and commence the year anew? If this be done, we shall be able to meet all the demands now against us, and at the same time have something left to send by the hands of Elder Spencer, to gladden the hearts of the Saints in the mountains.

The conferences throughout this country are greatly on the increase. We anticipate extensive additions during the coming year. This will call for a corresponding increase of the STAR for the next volume. How do our book agents feel upon this subject? Have you faith to increase your subscription lists for the next volume? If you have, please send to us, *immediately*, how many you dare venture to take. We are anxious to commence Volume XI. with a sufficient number to supply all future demands for, at least, one or two years to come. We are already out of some of the Nos. of Volume X., and are unable to supply some of the demands of our agents. The agents will see the necessity of giving us immediate information if they intend to have their subscriptions increased. We now publish nearly four thousand,—shall we increase it to five thousand? It is for the agents to answer.

EMIGRATION.—Our first ship will sail after the 20th of January. Those who secure passages in her will be notified by letter what day they must be in Liverpool. If all the emigrants who intend sailing for New Orleans, during the season of emigration, would forward, as soon as convenient, their names, ages, and deposits, we should have more time, and be better prepared, to make all suitable arrangements for them. Will Captain Jones tell us, *in time*, how large a fleet he will require? And we will make ready for him. Three hundred large ships could scarcely carry the hosts of Saints who are now anxiously desiring to emigrate from this Island to their future home. O, what joy and gladness thrill through the bosom in contemplating the rising glory of Zion. The mountains, the hills, and the valleys of Zion will soon be covered with the numerous hosts of Israel!

O Lord, hasten thy work! Gather the children of Zion, and make them "*a strong nation!*" Let Zion bring forth her children speedily; for she hath travailed in pain these many years! Let "*a nation be born in a day!*"

LETTERS TO THE EDITOR.

50, Burr Street, London Dock, London.

Dear President Pratt,—You will perceive by the above caption that I have at length reached the great city and pride of nations; and I have often said in my mind, I wish that you were here that I might enjoy the benefit of your personal observations and reflections upon this most splendid seat of modern Christendom.

Here is the world and modern christianity in beautiful miniature. Her Majesty, the acknowledged head of the Church of England, and empress of one of the mightiest nations of modern times, is surrounded with a galaxy of Lords, spiritual and temporal. Here the God of heaven has suffered modern christianity to put on her most splendid livery. Before the knell of time is sounded, he has suffered the tree of Protestant Christendom to come to maturity, and all nations to taste of its fruit. It ill becomes me to attempt a description of its fruit to you: you know its nature full well. Many nations have tasted it, and say positively that it is *bitter*. Even the heathen are reluctant to receive it in barter. The skin of the apple is not so objectionably ugly as its contents are bitter. Many that have tried it for a tonic, have found symptoms of dropsy, spasm, and delirium to follow. Under its influence many have set their mouths against the heavens, transgressing the laws, breaking the covenant, and denying the authority of the Lord that bought them, to send messengers to them in these days. But while there are many in this city that are like the heath in the desert, that knows not when good cometh, yet a goodly number are turning to the Lord, and enquiring after the "old paths." The work of the Lord is spreading in this conference in a manner praiseworthy not only to the president, whose ample qualifications richly fit him for this important post, but also to the other officers and members. The system of diffusing knowledge by individual and conversational efforts among the multitude, and by your enriching publications, is in happy progress in Sheffield and Birmingham conferences (where I have lately visited); and in London this system is vigorously urged, and a signal blessing has followed the effort to open many new places of worship. It appears to have a good effect in propagating truth, where there is a large branch of the Church and a very ordinary and small place of worship, for that branch to subdivide and obtain one or more other places to meet in, though the places are but small: the expense of rooms will rarely be burthensome when the Saints are diligent and faithful. The Saints generally are earnestly desirous to be useful in any way that you may counsel them; the greatest difficulty is in bringing the gospel distinctly to "every creature," so as to make it a witness and warning to all.

Conversational efforts, introducing publications, and diverting attention to public preaching, is a service that all Saints, male or female, may be qualified for. I think this species of labour meets your approbation. The Saints now have so much knowledge and assurance in the work, and the signs so manifestly follow, that much good may be anticipated through this medium.

The London Conference will meet next sabbath, and your presence is earnestly solicited; indeed, in all the conferences where I have visited there is a great desire to see you. If my health continues to improve it will give me pleasure to share in your labours, in order to give you a week or two at least among the churches before I leave in January. This conference is now enlarged to near 1200! Please to give me such instructions concerning my further visitation of the churches as you may think proper.

Most affectionately yours,
ORSON SPENCER.

17, Fellowes Street, Hackney Road, London, November 13, 1848.

Dear Elder Pratt,—I am informed that many are enquiring the result of your tract on "Divine Authority," in answer to my letter. In reference to myself, to my own unspeakable comfort, I am able to say that the result is, that I am now a member of the Church of Jesus Christ of Latter-day Saints. In obedience to the divine command I repented, humbly and earnestly;—I was baptized, and according to the unalterable ordinance of the unchanging and eternal Father, my sins were remitted, and my very being pervaded with peace, calmness, and tranquillity, deep and enduring. I have repeatedly, when a sectarian, tried to believe myself saved, and when my feelings have reached a certain tone and intensity, I have concluded I was saved; but, with these efforts to be saved, what agitation and trepidation, apprehension and fluctuation ever stood connected! *Certainty* of being saved and *permanency* of peace, I never knew. *Now I know both!* Now I understand the difference! I am astonished that I should have overlooked portions of God's word so simple and yet so momentous; and surely those portions that refer to remission of sin must be of transcendent importance! And if infinite wisdom has linked

"remission of sin" with "baptism in the name of Jesus," it must be infinite folly, and infinite presumption, to sever or to disobey a mandate so high. The hands of God's elders were laid on my head—the invocation was accompanied by the Spirit in attestation of his own servants and ordinance. They "administered the Spirit" in thrilling energy; and I pray that I may be counted worthy to share in the perils and the toils, and to participate in the triumph and the glory that are destined to terminate the sorrows, the sufferings, and the labours of the Church of Jesus Christ of Latter-day Saints. Even so: amen.

I acknowledge my obligations of gratitude to my never-to-be-forgotten friend, Mr. C., whenever he called on me, it was to press these matters on my attention—to brother Spencer, for his admirable letters, so convincing to the judgment, and so pleasing to the imagination—to yourself, dear Elder Pratt, for your clear, cogent, and resistless Tract; to evade its conclusions and be honest, is in my opinion impossible; to see and admit the truth, so forcibly urged and transparently shown in your Tract, and not to obey it, is to incur guilt of a frightful magnitude—to Elder Banks, that brother of a mind so illuminated, and a heart so loving and so generous in its yearnings and throbbings for humanity—and to others of the London brethren, who seem to find their own happiness in promoting that of their fellow-men. The only regret I feel in connexion with all this, arises from the thought that my friend, Mr. C. should thus, as it were, introduce me into safety and remission, and be still in peril and unsaved himself!

I remain, dear brother, your brother in the Lord,

JOHN HYDE.

Scotstown, London Road, Glasgow, Nov. 18, 1848.

President O. Pratt,—Beloved brother,—I wish to ask you a question or two concerning the duties and obligations resting on a man who holds the priesthood, and of the power vested in the presidency and counsel of a branch of the church to bring to trial, suspend, silence, or cut off a member of that counsel for neglect of duty, disobedience to counsel, immoral conduct, &c.

1. What is to be done with a man holding the priesthood, who lives in the wilful neglect of all the duties of his office?

2. Can the presidency and counsel of a branch of the church bring to trial, suspend, or cut off an elder, priest, teacher, or deacon for disobedience to counsel or immoral conduct.

Your answer to the above, through the columns of the STAR, will gratify some and instruct others.

The work of the Lord is going on in Glasgow Conference. 150 have been baptized since last quarterly conference—70 of them in Glasgow alone—and a fair prospect of a still greater increase the remaining part of the quarter.

I remain your affectionate brother in the bonds of the everlasting covenant,

ELI B. KELSEY.

ANSWERS TO THE QUESTIONS IN THE FOREGOING LETTER.

Answer to question first.—"Wherefore now let every man learn his duty, and to act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen. (See Book of Doctrine and Covenants, section 3, paragraph 44.)

Answer to question second.—"And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. * * * And thus ye shall do in all cases which shall come before you." (See Doctrine and Covenants, section 13, paragraph 22.)

The presidency and counsel of a branch, that is, the officers of a branch, when convened "in a meeting, not before the world," have a right to bring to trial, sus-

pend, silence, or cut off any one or more of their own number, or any other person belonging to the branch. They should, as soon as convenient after having passed their own decision, lay the case before the branch, that the church may also decide. This will be calculated to preserve a union of action and of feeling among both officers and members. Let the officers be careful in plucking up the tares, that they do not injure the wheat. The spirit giveth wisdom, and wisdom is profitable to direct in all things. Blessed is that servant who followeth the wisdom of the spirit, and is not deceived; for he shall rule in righteousness, and be honoured among the children of God.

Bedford, November 6, 1848.

Beloved Brother Pratt,—This report I thought only due to the memory and friends of our aged and venerable brother, William W. Smith, who departed this life in Bedford, on the 25th of October, A.D. 1848. He was about the stature and likeness of Patriarch Joseph Smith, sen. Often had his silvery white locks, with honoured years, adorned the assemblies of the Saints in Bedford. Smoothly had he glided along on the ever-changing and boisterous stream of time for 76 years. Eleven years since last August he set a wise and worthy example for his children, by obeying the message of salvation, borne by angels from the courts of glory, at the hands of the Lord's servant, Elder Willard Richards, whose name he still cherished, and made (of me) many kind enquiries about his welfare. Brother Smith has been an unflinching advocate for the gospel, and an unwavering friend for truth. He has been a president, a counsellor, agent and father to the Saints, who deeply feel and mourn his loss. He was respected and honoured by all the good, and even the enemies of the gospel called him a saint. Before he was gathered with his fathers he bore a faithful testimony to the work of God to all his friends who called to see him. In a serene composure of mind, with heavenly dignity, he bore his illness, and testified that this was the kingdom of God organized in the last days. His life was that of a good man, and his whole course was that of honour. He was hospitable, faithful, and kind, and to the home of such he has gone. He died happily in the Lord to rest from his labours, and his works will follow.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv, verse 13.

He made a wise and lasting choice, indeed,
Like fearless saints of God in days of yore;
Search hills, and dales, and mines from shore to shore,
No jewels, gems, nor pearls can it exceed.

Not rife with worldly pomp nor honours vain,
'Tis Christ's pure gospel, in vernal rays of light,
Will wreath for him a crown of everlasting life—
Deck him with laurels of immortal fame.

By your fellow-servant and brother in Christ Jesus,
J. H. FLANIGAN.

FAITH AN EFFECTUAL REMEDY FOR THE CHOLERA.

60, Clark Street, Airdrie, October 12, 1848.

President Orson Pratt,—Dear brother,—Upon Thursday evening, September 28, while a few of the Saints in this branch were assembled in the capacity of a prayer-meeting, I was sent for to the house of Brother Archibald Geddes, residing in the village of Clarkstone. He asked me to attend to the ordinance appointed of God for the healing of the sick: he seemed to be labouring under an attack of the cholera, during which the following symptoms were manifest—violent vomiting, and severe cramp from the feet as far up as the thighs. Elder Andrew Henderson, having accompanied me from the prayer-meeting to brother Geddes's house, engaged in prayer. I then administered the ordinance to him in the name of the Lord Jesus Christ, and laid hands upon him, when he immediately recovered so as to attend his work as usual upon Saturday. He said he felt so well that he could even have begun work on Friday morning, without fear of any injury therefrom.

His wife, who is not a member of our community, was also sick and very unwell at the same time, and at her request we administered the ordinance to her, when she also immediately recovered by the power of God. I hereby testify the above truths to you and the churches throughout the British Isles under your pastoral care, (if you please).

The work of the Lord is moving on in this region of country. The elders belonging to the Airdrie branch are labouring with all their might, and we anticipate that it will roll on with accelerated speed under the presidency of Elder Eli B. Kelsey. We admire the plans he is adopting, and will co-operate with him in all things that he undertakes: we are busied at present raising a fund in this branch, agreeable to his counsel, which fund will be expended in the getting of a few thousand pamphlets, and distributing them in this locality as he may direct.

Considerable agitation prevails in this quarter regarding the Church of Jesus Christ, in consequence of the exertions of the elders during the past summer; while the pamphlets are being read by the honest who have heard and who have not heard our testimony, we pray that they may feel as if the spirit of the Lord said to them, "this is the way, walk ye in it, and ye shall inherit eternal life." We desire to be diligent and energetic in the work of the great God, and to sustain you and all good men, from President Brigham Young to the last and least who are worthy the name of Saints, by our faith and prayers, and every thing else which our Father in heaven has placed within our reach.

My kind love to you, your wife and family, and Elder Orson Spencer, hoping that he is recovering from his sickness. I remain your obedient servant and brother in the kingdom of God,

JAMES G. BROWN.

Louth, Lincolnshire, November 20, 1848.

Dear President Orson Pratt,—Previous to my departure from this conference and from this country, to emigrate to the land of Joseph, the place of the Zion of the holy one of Israel, I feel desirous to communicate to you by writing some information relative to the well-being and prosperity of the church and kingdom of God in this region; and it affords me no small degree of satisfaction to state that never has the church in this conference been in a more healthy and prosperous condition than at the present time. The members are united with but very few exceptions, and such a unanimity of feeling and sentiment as pervades the councils of the priesthood throughout, shows demonstratively that the influence of the holy spirit of truth rules in their midst, and the result is, numbers are being added to the church. In the Hull branch, eleven were baptized in one week; and throughout the conference there has been an increase of about forty during the last four weeks, being an average of ten each week. There seems to be an invisible agency or spirit at work among the people, and they begin to enquire after the truth. I received a letter the other day from a lady residing at Wainfleet, a place about 30 miles distant from here, expressive of her desire to become connected with the church and people of God. I here give an extract verbatim:—

"I can only say that I have been a member and hearer of the Wesleyan society more than twelve years, and never could obtain that blessing, (namely) the forgiveness of sins so much preached and talked about amongst them. But as soon as Mrs. Spiking (Mrs. Spiking is a sister in this church) put into my hands those invaluable letters of Mr. Orson Spencer to his friend, the *Millennial Star*, and other works, a new light broke in upon me, and I am quite prepared to take up whatever cross there may be, and be baptized into the Latter-day Saints' faith."

Since I received the above, Elder Joseph Westwood has visited and preached in Wainfleet, and administered the ordinance of baptism to her; another has followed her example in the same place; and a new field of labour is now open in the surrounding country. The harvest truly is great, and the labourers are few. Will one or two faithful brethren, who feel an interest in the prosperity of Zion and the salvation of the people, volunteer to labour in this conference and vicinity? If so, good will be the result.

I now feel to say to my brethren in the priesthood, be faithful to that which has been committed to your trust, live in humble submission to all the requirements of

the new Covenant, seek earnestly the guidance and direction of the Holy Spirit, practice virtue and holiness before God continually, that your temples may be pure and undefiled, and the Holy Ghost shall dwell in you richly, and fill you with the intelligence of heaven, that your words may be carried with power and effect to the minds of the people; and thus you will be subservient in the kingdom of God, and administer life and salvation to the honest and upright in heart, and condemnation to those who rebel against the authority of heaven. And to the members throughout the conference I would say, sustain by your faith, prayers, and means the faithful ministers of God, guard against extravagance, that is, vain and superfluous expense, and do not expend the little means you have foolishly; be temperate, deny yourselves the luxuries and vain pleasures of this world, which will vanish away like a vapour and be no more; but appropriate your substance to the support of a faithful ministry, the building up of Zion, the spread of truth, the salvation of the people, and thus be co-workers with God and his servants in the great scheme of redemption and restitution spoken of by the holy prophets since the world began. In doing so you will be blest, gathered, saved, and eventually be exalted to thrones of dignity, power, glory, and dominion in the eternal kingdoms of our God. Adieu.

Yours in Christ,

JAMES URE.

Trowbridge, Oct. 28, 1848.

Dear President Pratt,—Being just recovering, under the blessing of God, from a short fit of illness with a little shaking of the ague, I feel a desire to write a few lines to let you know how things are going on in these parts. I have within a few days returned from a general visit through this conference, embracing over 200 miles in my journey, and on the whole things are in a flourishing state, particularly in Bristol, under the wise administration of Elder George Halliday, and in Bridport under the energetic course of Elder George Kendal. Large additions have been made to the kingdom of our God. I think we have baptized since conference over 100, and the elders and officers feel ripe and ready for the harvesting; in fact we all feel that the *south shall not keep back*, and we would like you to say *Amen* to it.

This comes with kind love to yourself and family, with a desire to be remembered in your prayers. I remain your brother and servant,

JOHN HALLIDAY.

22, Mill Street, Newport, Monmouthshire, South Wales, Nov. 16, 1848.

Dear Brother Pratt,—We have baptized two captains in Newport. The work of the Lord is rolling on here. Gifts and blessings are following the believers: the dumb speak and the deaf hear, and the sick are healed through the laying on of hands, which causes our hearts to rejoice. My love to you and family, brother Spencer, &c. May God bless you all.

Yours truly in the Lord,

WILLIAM HENSHAW.

LETTER TO T. D. BROWN.

Galloway, N. B., October 10th, 1848.

My dear Brother and Sister Brown,—To fulfil a promise which I believe I made to you when I saw you last, I take up my pen to write. You will discover from the heading of this letter that I am still in Scotland. My own people here have turned me out of their house; they told me I might stay as long as I pleased if I would cease my preaching, but I could not stay and preach; so I took my hat and my bag, and left the house, not knowing where I should go. Thus my own blood relations have turned me out, without a farthing in my pocket, among strangers, near 200 miles from home and 100 from any of the churches of the Saints.

The first house I went into was one of the poorest houses in the town of Gatehouse, the occupants two old people that live upon town relief. I told the old woman my tale of distress; she answered me thus—"As lang's I hae a hoose, an a drap parritch tae tak, yees share it wi me, sae dinna ye fash yer lugg, nor be troubled ava about it; lay doon yer bag an a'll mak ye a wee drap tea." At this unexpected welcome, given in her native eloquence, my heart melted within me and a flood of tears rushed from my eyes, and spoke my gratitude to God and to the old matron.

I said in a loud voice, in the earnestness of my soul, O God, bless thine aged hand-maiden, and let thy salvation come to this house. I have remained here ever since, eating such things as they set before me, asking no questions. I have baptized one man, and expect to baptize several more to night, I know not how many; I preach in the Masonic Hall every Sunday, twice, and in the people's houses in the week nights.—The prospects in this country are very good: I hope soon to organize quite a branch in this town, by the blessing of God. I am determined to hold on, notwithstanding many things I have to suffer.

My kind love to all who dwell in your house. I would be glad to have a letter from you containing any news that would be interesting to me. I hope all your family enjoy good health. Would you bear my kind respects to Mr. and Mrs. Collinson, and believe me as ever, your humble servant and brother in the new and everlasting covenant,

G. D. WATT.

THE PRESS.

INSCRIBED TO ORSON SPENCER, A.B.,

Editor of the "Millennial Star" from February 1st, 1847, to August 1st, 1848.

BY LYON.

How vast thy treasures, soul-inspiring STAR!
What power like thine so truthful to control?
While all the world's at enmity, ajar—
Thou bringest light and peace to every soul.
Tongue-speaking spirit of a heav'nly home!
The Saints shall laud thee in all time to come.

Star-light of Zion! 'twas thy loud acclaim
By which our Prophet was immortal made;
When persecution dragg'd him into fame,
Thou laid his body in the martyrs' shade;
And with a cherub's trump flew far and near,
Sounding the tale of bloodshed's dark career.

All but omniscient,—thine Argus eyes,
From pen and press, look out a hundred ways,
Unmasking malice, and refuting lies
In all their vileness, by thy Venus blaze!
Lawyer and statesman, priest and peasant, feel
The praise, or censure, which thou dost reveal.

When parted friends, by fortune's gath'ring fate,
Can't meet the while to form the social tie,
Thy deep drawn lines, in burning words relate
Old love and friendship when no soul is nigh;
Till fond remembrance, pouring o'er thy strain,
Forgets, and dreams "*we all shall meet again.*"

Read we of lands remote in barbarous climes,
Which Young, and Pratt, and Brannan travelled o'er;
Where savage hordes, unknown to christian crimes,
Invite the wand'ring outcasts to explore.
The hopeful Saint surveys their lone abode,
And lifts his mind in gratitude to God.

There's not a valley, mountain, strath, nor stream,
Nor note, nor song, nor wild flower's gaudy hue;
Nor light, nor shade, nor bright poetic dream,
That ever Genius in her fancy drew—
But what thy wizard magic charm has wrought,
To conjure up the image of a thought!